THE TRVE PROTESTANT SOVLDIER,

Fighting valiantly under Truths Banner,

AND

By the glorious light of Gods Word overthrowing the ſtrongeſt Bulwarkes, and ſubtle Stratagems of the Church of *Rome*.

By HAMNET WARDE.

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TO THE HONOVRABLE AND TRVLY VERTVOVS THE LADY BRIDGET BRIANT, all Happineſſe in CHRIST IESVS.

Madam,

THe true zeale which you have for the maintenance of the Truth (together with thoſe many favours which your Ladiſhip hath been pleaſed to beſtow on me, my deceaſed, and ſurviving friends) hath encouraged me, or rather inforced me to preſent this little Manuall, being the firſt fruits of mine endeavours, to your Ladiſhips acceptance.

In that ſhort ſtride of the World, which I have travelled, having found many ſtrong oppoſitions from our adverſaries of the Church of Rome (as well at home as beyond Sea) touching the Proteſtant Religion, I began ſomewhat to doubt of the truth thereof: But by Gods providence lighting on this ſhort Treatiſe, after the peruſall thereof, I found the Religion

of the Church of Rome *(if I may so call it) so sleightly poasted upon the quicksands of mens frivolous opinions; and contrariwise, the Protestant Religion so soundly founded on the true and lively rocke of our salvation Christ Iesus, that by Gods grace assisting me, neither the bewitching charmes of their devillish temptations, nor the fiery darts of their hottest persecutions, shall ever be able to divert me from the profession thereof.*

Wherefore having received so great comfort thereby my selfe, I have laboured with as much as in me lyeth, to translate it verbatim out of French into English, that others also may have benefit therby, humbly beseeching your Ladiship to accept thereof, as a token of my ever bounden duty, and your Ladiship shall thereby encourage me to pray for your long and happy life here on earth, and your eternall happinesse with God in heaven.

Madam,

Your Lad^{pps} most humble and

truly devoted Servant,

Hamnet Warde.

To the READER.

Christian Reader,

MOnſieur *Pierre Monginot*, a Gentleman as well learned, as truly noble, forſaking the Church of *Rome*, and turning to the Proteſtant, his friends being much diſcontented thereat, wrote this ſhort Treatiſe, to ſatisfie them, ſhewing them the cauſes which moved him to change his Religion: Which I have tranſlated for thy good out of French into Engliſh; take but as much heed in reading it, as I did labour in the tranſlating it, and God grant thee as much benefit by the Copy, as I had comfort by the Originall.

Thine in Chriſt Ieſus,

Hamnet Warde.

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Decemb. 17 1641.

Imprimatur,
THO. WYKES.

THE TRVE PROTESTANT SOVLDIER.

CHAPTER I.

Of the true Church.

THe holy Scripture tels us of diverſe kindes of Churches: There is that Church which is ſpoken of in the Creed, which the Apoſtle S. *Paul* calleth the body of Chriſt, againſt which ſaith our Saviour, Mat. 16. *The gates of Hell ſhall not prevaile*; which is the Aſſembly of the truly faithfull and elect people of God, whereof part doe already injoy the heavenly pleaſures of Gods kingdome, part now live here on Earth among ſinfull men and infidels, and cannot be diſcerned by the eyes of man: Others not yet borne.

But beſides this Church of Gods elect, there is another univerſall and viſible Church, which is the Aſſembly of all ſuch as profeſſe themſelves

ſelves Chriſtians, and to believe in Jeſus Chriſt. This is that Church which Saint *Paul*, 1 *Tim.* 3. cals *the pillar and ground of the truth*, as being bound to defend, and maintaine the truth againſt all thoſe who labour to corrupt or ſuppreſſe it.

This univerſall viſible Church is compoſed of divers particular Churches; ſuch as were in the Apoſtles time the Church of *Jeruſalem*, the Church of *Corinth*, the Church of *Rome*, and that of the *Galatians*, &c. Of theſe particular Churches, ſome are purer than others, nay, and there may be ſome ſo corrupted, as that it is impoſſible for them to be ſaved; namely, as where Idolatry reigneth, and where the benefits of Jeſus Chriſt are abuſed.

The Church of *Rome* is one of theſe particular Churches, wherin reigneth Idolatry. Firſt, in that they call God a Sacrifice made by men. Secondly, becauſe the honour appertaining to God is by them attributed to Saints, in that they ſay the Saints know the hearts of all men, and becauſe they give them and their reliques and Images, a religious worſhip and adoration. Laſtly, becauſe they call the Virgin *Mary* Queen of Heaven and Earth; for the Soveraigne Royalty of the world is not communicable to the creature.

Likewiſe the benefits of Jeſus Chriſt are therin abus'd; in that they teach that Jeſus Chriſt by his death delivers us from ſinnes committed before Bapiſme, but as for ſinnes committed after Baptiſme, he hath left us to ſatisfie Gods juſtice for them, by ſatisfactory pains, as well here as in Purgatory. Thus then let it be; that the Church of *Rome* be a particular viſible Church, and it more corrupt than any other, although ſhe terme her ſelfe, the univerſall Church, as if there were no other Church beſides; whereas indeed the Churches of *Syria*, *Greece*, *Armenia*, and *Affrica* be more pure and more ancient then the Roman, and no way ſubject therunto. All that which the holy Scripture, and the Creed attribute to the univerſall Church of Gods elect, or the univerſall viſible Church, the Church of *Rome* by an intolerable abuſe and uſurpation attributes unto her ſelf; as if in the holy Scripture, there were no other Church ſpoken off, but the Church of *Rome*; or as if ſhee alone were *the pillar and ground of the truth*. And when Jeſus Chriſt, *Mat.* 18. ſends two Brothers being at ſtrife to the judgement of the Church, ſaying, *Tell it the Church, and if he neglect to heare the Church, let him be unto thee as an Heathen man and a Publican*; theſe Gentlemen would

would needs make us beleeve that he ſends ſuch as doubt in matters of Faith and Doctrin to the judgment of the Church of *Rome*, which they call univerſall; but reade the paſſage and you ſhall ſee that our Saviour ſpeaks not there of doubts touching Religion, but of quarrels and broyles which happen betweene man and man, and conſequently he ſpeaks not of the Church univerſall, but of the Miniſters of ſome particular Church; for to appeaſe a quarrell between two Neighbours, men doe not betake themſelves to the univerſall Church.

In this then there appeares a very great abuſe, that the Church of *Rome*, being indeed but a particular Church ſtiles her ſelfe the univerſall Church, and in that ſhe being full of errours, vaunts her ſelfe nevertheleſſe to be without any errour; nay more, that it is impoſſible for her to erre, and leaſt her errours ſhould be diſcovered by the glorious light of Gods holy Word, the writings of the Prophets and Apoſtles, ſhe doth not only hinder the people from reading the word, and reade it in the Church in a language which the people underſtandeth not, but endeavours alſo to take away all its force and authority, for they make the people beleeve that the Church of *Rome* is ſoveraigne Judge in all matters of difference in Religion, by this meanes he that will accuſe the Church of *Rome* of any errour may be ſure to looſe his proceſſe, ſeeing ſhe alone is ſoveraigne Judge in her owne cauſe. The Church of *Rome* doth likewiſe affirme that it is impoſſible for her to erre in the interpretations of the holy Scripture, and that it is in her power to make conſtructions of the like authority with the word of God; which is indeed no leſſe then to place her ſelfe in Gods ſeat. For as there is none but the King that can give an interpretation to his edict, that may be of equall force with the edict it ſelfe: So there is none but God alone that may give ſuch a conſtruction unto the Word of God, as may be of the like power and authority with the Word of God. And there is nothing more certaine then that ſuch an interpreter is greater then the Law-giver, ſithence he giveth unto the Law ſuch a ſenſe as he pleaſeth, and the people taught to rely more on that, then on the Law it ſelf.

And to be ſure that the Church of *Rome* be not any way ſubject unto the holy Scripture, they maintaine that it is the Church that doth authorize the Scripture, and which gives it all its power and

authority, as if the Subject could give authority unto Lawes, or as if the Word of God did receive its authority from men.

To this end the Doctours of the Church of *Rome* say, that the Church is more ancient then the holy Scripture; but doth it therefore follow that the Church must be above the Scripture: the people are they not many of them older then the King, yet are they nevertheless subject both to the King and to his Lawes, however there be many Doctrines in the holy Scripture more ancient then the Church.

But say they we should not know that it were the Scripture, if the Church did not tell us so; but doth it follow thence I pray you that the Church must be above the Scripture? If I should say I doe not know which is the King, and if my friend should shew me, doth it therefore follow that my friend must be above the King? Many serve for witnesses unto persons unto whom they are farre inferiour.

Likewise to undervalue the authority of the Scripture, and to strengthen that of the Church, they say, that the holy Scripture is a dead thing and cannot speake, and consequently may not be Judge, for say they a Judge must be able to speake, as the Church is. This is most false and deceitfull, for the holy Scripture speaketh enough, and if it speaks not, enough it is that it guides us. But the Church of *Rome* forsooth will be the rule it selfe, and not subject to any Law, but will be Judge both of the Law, and of the Word of God.

Thus are men become Gods Judges, and guilty persons shall be infallible and soveraigne Judges of the sence and authority of the Law, which concernes their owne crime; by this meanes they need not feare to be condemned, but will they, nill they at the day of Judgement, they shall be judged by this very word, over which they now thus usurpe authority, then shall that pratling Judge be constrained to keep silence.

So then these Gentlemen in sending the people to the Church for the deciding of doubts in faith, distract their minds with an innumerable company of doubts and difficulties, for how shall an ignorant man know that there must be a Church in the world? If they say he may know it by the Scripture, it is then necessary that he be acquainted with the Scripture; and thus the authority

rity of the Church ſhould be founded on the Scripture; and when the Church teacheth this or that, how ſhall the people know whether it be conformable to the Word of God, ſithence the reading of Gods Word is abſolutely forbidden them, and there being many Churches diſagreeing one with the other, how can the poore people diſcerne that which teacheth lyes, from that which teacheth the truth; ſeeing the very rule of truth, which is the holy Scripture, is a book utterly forbidden them?

Shall they follow the multitude? Jeſus Chriſt ſaith, *Mat.* 7. *That the gate is Wide Which leadeth to perdition*, and there are ten times as many *Turks* and *Pagans* as there are Chriſtians, ſhall they believe miracles? our Saviour ſaith *Marke* 13. *There ſhall come falſe teachers, Working miracles Whereby to ſeduce, if it Were poſſible the very elect*: ſhall they have regard to ſeats and ſucceſſions? The Churches of *Greece* have alſo had their ſeats ſince the Apoſtles, and the Churches of *Syria* theirs, and brag of S. *Peters* chair; and yet all theſe are quite contrary to the Church of *Rome*, and indeed more ancient. Jeſus Chriſt himſelf and his Apoſtles having preached there, and beeing the firſt Inſtitutours of them.

We doe not here diſpute of S. *Peters* ſuperiority over the reſt of the Apoſtles; he might be the firſt in order, authority or virtue, and yet not have any ſuperiority of juriſdiction. But that matters not; the queſtion is, whether the Pope of *Rome* be S. *Peters* ſucceſſour, as the head of the univerſall Church? which is the principall point of the Papiſts Religion, wherof nevertheleſſe there is not one word ſpoken in all the Scripture. The Biſhops of *Corinth* and *Theſſalonica* were Saint *Pauls* Succeſſours, not as Apoſtles but as particular Biſhops of thoſe cities: So the queſtion is not whither the afore-ſaid Biſhop of *Rome* be Saint *Peters* Succeſſour in the Biſhoprick of *Rome*, but whether he ſucceeds him in the Apoſtleſhip, as the head of the whole Church. This is that which we flatly deny, and which they can never proove; or if they could ſo prove it, yet the Pope having corrupted Saint *Peters* Doctrine, and changed his Biſhoprick into an abſolute temporall Monarchy, had long ſince loſt his ſucceſſion.

To conclude there being but one holy Scripture, and there being many contrary Churches, and the Doctors of theſe Churches being

apt to seeke their owne profit, and subject to be carried away with diverse evill affections, but the holy Scripture being an incorruptible Judge; let us have recourse to this holy Word of God, in the which if there be any obscurity, there is notwithstanding enough left, which needs no interpretation, which is sufficient to make us wise unto Salvation, as the Apostle Saint *Paul* saith, 1 *Tim.* 3.

Chapter II.

Of the Popes power.

THe Bishop of *Rome* calleth himselfe Saint *Peters* Successour, not only as being Bishop of *Rome*, but as being also the Head of the universall Church. Which power he extends so farre as to give and take away Kingdomes, to distribute of crownes, to dispence with Christians from keeping their oathes and vowes, to canonize Saints, to give Lawes to the universall Church, to forgive sins, to take soules out of Purgatory, to judge soveraignly and without controle of all points and differences in Religion, vaunting that it is impossible for him to erre in faith, and for these considerations qualifying himselfe god on Earth, the Spouse of the Church, and a divine Majesty, causing Kings to kisse his feet, and making himself a religious worship, terming himself Gods Vicar.

For this cause I have read very carefully Saint *Peters* Epistles, and have compared them with the Popes Buls, wherby he thunders down Kings, and degrades them, publisheth grand pardons; but I can finde no concordance at all, the one with the other; for Saint *Peter* in his Epistles speaks not any wise of his Superiority, nor of his power, neither is there one word spoken of his Soveraignty, or as being head of the Church, which is a very strange thing, that a Soveraigne should write unto his subjects, without mentioning one word that might intimate his Soveraignty.

I finde also that the Apostles did contest among themselves concerning the priority; and that Jesus Christ did decide the controversie, not telling them that he had made Saint *Peter* chiefe over the rest, but for bidding them all, not so much as to speake of the priority any more, Luk. 22. *The Kings of the Gentiles* (saith he) *exercise Lordship over them, but it shall not be so with you.*

Saint *Peter* having confessed our Saviour to be the Christ, the son of the living God, our Saviours answer to him is not, *Tu es Petrus, & super te Petrum, ædificabo ecclesiam meam*, but *tu es Petrus, & super hanc petram, &c.* which rock is Christ Iesus himselfe, as it is said 1 Cor. 10. *That rocke was Christ*, and in the second chapter to the *Eph.* he is called the *corner stone*, and S. *Peter* 1. *ep.* 2. cals him, *a living Stone.*

The reason why our Saviour spake to S. *Peter* alone, was because S. *Peter* had there alone confessed him to be the Christ; but the same power that he gave to S. *Peter*, to binde and to loose, and to remit sins, he gives elswhere also to the rest of the Apostles, *Mat.* 18. 18. &c. *John* 20. 23. Likewise in the second chapter to the *Ephesians*, all the Apostles are set for the foundation of the Church, *being built upon the foundation of the Apostles and of the Prophets.* See also *Revel.* 21. 14.

And certainly if the Apostles had understood that Iesus Christ had given S. *Peter* the Superiority, never would they again after that have contested betweene themselves for the preheminence, as they do in *Luk.* 22. one day before the death of the Lord.

The Apostle S. *Paul* also in *Galat.* 2. saith, that he *withstood* St. Peter *to the face*; which sheweth sufficiently that he was nothing subject to S. *Peter*, and in the same Chapter a little before, he saith, That *the Gospell of uncircumcision was committed to him, as the Gospell of circumcision was unto* Peter: here we see them fellow-labourers together, Saint *Peter* was to preach to the *Jewes*, and Saint *Paul* to the *Gentiles.*

In that same chapter also S. *Paul* sets the Apostle S. *James* before S. *Peter*, saying *James, Cephas and John, who seemed to be pillars.* So also S. *John* in the first chapter of his Gospell sets *Andrew* before *Peter*, where he saith, Philip *was of Bethsaida the city of* Andrew *and* Peter, and in the 1 Cor. 9. *The Brothers of the Lord and* Cephas, and in the 8. of the *Acts* of the *Apostles*, the Apostles send *Peter* and *Iohn* to preach in *Samaria.* Oh what a brave thing it

were

were now a dayes to see many Bishops assemble together, and send the Pope to preach in *England* or elsewhere ? They object that our Saviour said to St. *Peter* three times, *Feed my sheepe* ; true, but they cannot inferre from thence that he made him the head of the universall Church ; for our Saviour said not to S. *Peter* feed thou my sheep alone, or as a Soveraigne ; and indeed the same commission is given to all the Ministers of Gods Word in the 20. of the *Acts, Take heed therefore*, saith S. *Paul unto your selves, and to all the flocke, over the which the Lord hath made you over-seers, to feede the Church of God which he hath purchased with his owne blond*, and in the 1 *Pet.*5. *Feede the flocke of Christ which is among you.*

Jesus Christ then speaks to S. *Peter* alone, because that a little before he had denied him, and he only had need to be restablished in his commission, that had failed in it. Another reason why our Saviour repeats the words thrice is, because that he had denied him thrice ; he draws from him three confessions to remedy his treble denyall, which done, he did againe establish him in the charge of a Shepheard of his flocke, from the which he might plainly perceive that he had fallen.

Nevertheless I will not deny but that S. *Peter* might be the chiefest among the Apostles in age, zeale, eloquence, *&c.* but by no meanes in superiority of jurisdiction, wherby to have power to command them.

However put the case that S. *Peter* had beene the chiefe of the Apostles and their Superiour, what doth that make for the Pope of *Rome* ? They say S. *Peter* died at *Rome*, which is indeed very doubtfull : nevertheless put the case he did dye there ; for I may say then that the Bishop of *Jerusalem* ought to be the head of the Church : for our Saviour Christ farre greater than St. *Peter* dyed at *Ierusalem*. Where is the least mention in all Gods Word that S. *Peter* did leave one to succeed him in the charge of his Apostleship, and as the head of the Church ? And when S. *Peter* was dead in all reason and conscience, if any should succeed him, ought it not to be the Apostle S. *Iohn*, that excellent Apostle, which Iesus loved, rather then *Linus* S. *Pauls* Disciple.

Moreover by all the Histories of the lives of the Popes, it appeares, that the people of *Rome* did choose their Bishop, who seeth not hereby, that the Bishop of *Rome* was not the head of the

the univerſall Church, for who gave the people of *Rome* power to give a head to the Church of the whole world ? and to ſet up *Linus* above the Apoſtles ? In an elective Kingdom, when a King is to be choſen, every quarter of the Kingdome, and every commonalty ſends it's Deputies to make the election ; the voyces of one city cannot conclude of any thing wherin the whole Kingdome hath intereſt.

Nay I ſay more, though S. *Peter* had been the head of the Church, and though he had reſided at *Rome*, and had left his charge to the Biſhop of *Rome* (which are all ſuch preſuppoſitions, as they ſhall never be able to proove) yet hath the Pope long ſince fallen from his charge, and conſequently loſt his honour ; by comporting himſelfe quite contrary to S. *Peter*, and to a ſpirituall Paſtour, being become a temporall Monarch, having amaſſed unto himſelf ſuch an aboundance of riches, that the Superiours and Kings of the Earth are poore in compariſon. As for his Doctrine, the Chapters following ſhall be imployed, to ſhew, that it is abſolutely contrary to the Doctrine of the Apoſtles.

Again, S. *Peter* never made himſelf a religious worſhip, but contrariwiſe in *Acts* 10. v. 25. he hinders *Cornelius* from worſhipping him, ſaying, *Stand up, I my ſelfe alſo am a man.* S. *Peter* never indeavoured to ſet himſelf above God, as doth the Pope, glorying that he can diſpence with men from keeping their vowes made unto God : He that can diſpence with a ſervant from obeying his maſter, muſt be greater then the maſter : The Pope diſpenceth with men from obeying Gods commands, doth he not then make himſelfe greater then God ? He diſpenceth alſo with Subjects from keeping their oath of allegiance which they have ſworne to their Soveraigne, inciting therby to rebellion. He permits a man to marry his Neece, and his wives ſiſter, things abſolutely againſt Gods expreſſe command in the 18. & 20. Chapters of *Leviticus.*

Faults committed againſt the Pope are many of them accounted ſo hideous, that they are not to be pardoned under a great ſumme of mony, or it may be, two or three yeares pilgrimage ; but as for ſins which tend only to Gods diſhonour, as ſwearing, blaſphomy, Sabbath-breaking, and ſo though they be flatly forbidden in Gods holy Word, yet if they doe not any way intrench upon the Popes

 preroga-

prerogative, nor derogate from his supremacy, these are esteem'd but petty faults, half a dozen *pater nosters*, and two or three *ave Maries* are a sufficient satisfaction for a thousand such sins.

Briefly he boasts himself to be above the Church, and saith that the Church is above the Word of God; by this reckoning then the Pope is two degrees above Gods Word.

Moreover in the Councels where the Pope is present, the holy Scripture is set at his feet; as it was in the last Councell of *Lateran*: I leave any reasonable man to judge, whether by this it appeareth not plainly, that he tramples under his feet the Word of God?

To conclude, when I reade in the second Epistle of the Apostle Saint *Paul* to the *Thessalonians*, *That there shall come a man, which is called the man of sinne, and the sonne of perdition, that shall call himselfe God and exalt himselfe above God; boasting himselfe in signes and miracles*: And in the 17. of the *Revelation*, *of the great Whore that is cloathed in scarlet, that seduceth Kings, and maketh them drunke with the blood of her fornication, that hath her habitation in the City seated on seven mountains* (that is to say, the City of *Rome*.) I have searched every where, but can find none to whom this may be so truly applyed, as to the Pope of *Rome*.

Chap. III.
Of the worshipping of Images.

The third abuse which I have taken notice of in the Church of *Rome*, is the service which they doe unto Saints departed this life: The Councels of the Church of *Rome*, namely, the second Councell of *Nice*, command that Images be adored.

At *Paris* a little before Lent you may see the people goe in procession to the Image of our Lady, to have permission to eat butter. The women come and rub their Chappelets on the feet of the Images, they light them torches at mid-day, they kisse them, they make courtsies to them, they bring them presents, and carry them all about in pro-

proceſſion with great ſolemnity. Nay more then that, you may ſee many Images of Saints that never were: As of the three Kings, Saint *Chriſtopher*, Saint *Margaret*, Saint *Martiall*, Saint *Urſuline*, Saint *Longis*, Saint *Catherine*, and many other ſuch like fantaſticall Saints that never were in the world.

Many prayers likewiſe there are which they mumble out before ſuch their dumbe petty-gods, as that unto the croſſe, *Ave Lignum triumphale*, &c. and diverſe others, which prayers if they intend them to Gods honour, they muſt alſo cauſe thoſe things to which they ſpeake, to underſtand what they ſay unto them: No man except he be franticke will ſpeake to the Kings Image with a conceit that thereby he doth the King any honour.

All theſe inventions ſerve on purpoſe to lull the people aſleep in ignorance, wherefore they call Images the books of the ignorant, they themſelves alſo hide them in time of Lent, which is the time of their devotion, that they may not hinder their devotion.

That which cauſeth all this miſery is, that they take away from the common people the holy Scripture, for having forbidden them Gods Word, it was moſt neceſſary for them to finde them out ſomewhat or other to muſe on; for this end they take out of the table of the commandements which they deliver unto the people, the ſecond commandement, wherein God forbids the worſhipping of Images, and *the making of the likeneſſe of any thing in heaven or in earth*, *Deut.* 5. 8. Thus they doe in ſome places clip and crop the word of God, and in other ſome patch it and peece it, wherby to make it anſwerable to their owne inventions.

As I cannot therefore but pitty the miſerable eſtate of thoſe people who are thus kept in darkneſſe and ignorance: ſo I cannot but moſt juſtly condemne the intollerable uſurpation of their Leaders, who to ſerve their owne unſatiable avarice, hating the glorious light of Gods word, endeavour by all meanes to eclipſe the ſame; and thereby bring themſelves, and all ſuch as are carried away with their lives and doctrine (without Gods great mercy) to everlaſting deſtruction.

CHAPTER IIII.

Of Prayer and ſerving God in an unknowne tongue.

ONe of the moſt deadly and moſt dangerous abuſes of the Church of Rome in my judgement is, their praying to God in a language that oft times the perſon that prayeth underſtandeth not; for S. *Paul* in the 1. to the *Corinthians, chap.*14. *ver.*15. willeth us to *pray with underſtanding*. How can we expect that God ſhould grant our requeſts, if we our ſelves doe not know what we would have. True indeed, God underſtandeth all languages, but in prayer God hath not ſo much regard to the tongue, but to the heart, which cannot be then well diſpoſed, when it knowes not what the tongue doth ſay: For the tongue is given unto men to teſtifie the thoughts of their hearts, ſo that he who prayeth, not knowing what he ſaith, doth not expreſſe his thoughts by his words; by this meanes he doth as it were act a Comedy before God: There is no Prince that will ſuffer a man to prate thus to him, although he underſtandeth all languages. And indeed we can hardly reprove a man more ſharply, then by telling him, friend, thou knoweſt not what thou ſayeſt. Thus then they both mocke God, and loſe their labour. The abuſe is yet farre greater in the reading of the Epiſtle and Goſpell to the people in the Church in Latine, whereof moſt of them underſtand not ſo much as one word. How can they then yeeld obedience unto ſuch doctrines as they underſtand not? Is not this the curſe which God Almighty denounceth by his Prophets, *I will henceforth ſpeake to this people in another tongue, and with other lips, and ſo they will not underſtand me, ſaith the Lord,* 1 *Cor.* 14.21. *Iſa.*28.11. And the Apoſtle Saint *Paul* ſaith, *that in the Church he had rather ſpeake five words with underſtanding, that thereby he might teach others alſo, then a thouſand words in an unknowne tongue,* 1 *Cor.*14. And in the ſame Chapter a little before he ſaith, *Except ye utter by the tongue words eaſie to be underſtood, how ſhall it be knowne what is ſpoken? for ye ſhall ſpeake unto the ayre, therefore if I know not the meaning of the voyce, I ſhall be to him that ſpeaketh a Barbarian, and he that ſpeaketh ſhall be a Barbarian unto me,* See then an admirable Religion; for they ſpeake to ſtocks and ſtones which underſtand no language; and

and to the people, leaſt they ſhould underſtand what they ſay, they ſpeake altogether in Latine. The people indeed goe to ſee the Maſſe, but they cannot underſtand a word of it, nay and very often the Prieſts themſelves have much adoe to underſtand it. But ſay they we reade the Maſſe in Latine, that ſtrangers alſo may have benefit thereby. A pretty hypocriticall excuſe it is indeed; for ſuppoſe there be ten, twenty, or more ſtrangers in a Church, is it fit that they ſhould have ſervice read in a language which they know, and all the reſt of the people ſit like fooles, and underſtand never a word: Beſides, if they did meane as they pretend, ſurely in ſuch a City as *Paris* they would have in a Church for ſtrangers to reſort unto, the ſervice read in Latine, and in all the reſt, in their owne countrey language, which they all underſtand.

They alſo abſolutely forbid any man to reade the holy Scripture, without a ſpeciall Licence from the Pope, or his Factor; and to tranſlate it into the vulgar tongue, which is as much to ſay, as that they will not ſuffer a childe to read his Fathers will; and that God Almighty is become ſuſpected as if he had given us his word to deceive us.

The Apoſtle Saint *Paul* when he ſent Epiſtles to the *Epheſians*, *Corinthians*, *Philippians*, &c. He writ unto every of them in their owne tongue, to the end that all might reade and know what he writ unto them. And I pray why may not we now reade thoſe ſame Epiſtles in our owne language, as well as they read them in theirs?

Whereupon alſo the Apoſtle Saint *Paul* in the 1 *Theſſ.* 5. *I charge you by the Lord* (ſaith he) *that the Epiſtle be read unto all the holy brethren.* So likewiſe *Acts* 17. *ver.* 10. the *Bereans* are commended, *for that they ſearched the Scriptures daily whether thoſe things were ſo*, which Saint *Paul* preached unto them.

Saint *Paul* in the 2 of *Timothy*, *Chap.* 3. *prayſeth his Diſciple* Timothy, *becauſe that from a childe he had knowne the holy Scriptures.* In a word, this is a new ſtartup invention, and ſuch a knavery as is ſeldome heard of, to forbid the people to reade the word of God, leſt they ſhould become heretickes, whereas indeed it is only to maske them with ignorance, for feare leſt by the light of Gods Word, their Religion ſhould plainly appeare to be, as it is indeed, full of groſſe errours and hypocriſie.

In thoſe countries where the Inquiſition is, bawdy-houſes are licenſed, and the Pope doth gather out of them great ſummes of money for tribute: Fooliſh pamphlets, and immodeſt Love-bookes are printed *cum privilegio*; but if they finde but one Bible, either Italian, Spaniſh, or the like, 'tis accounted a crime which deſerveth no leſſe then death, and a caſe worthy of the Inquiſition. And certainly had it not been for the reformed Church, that is to ſay, purged from Popery, the Bible had long ſince been buried in oblivion, and no mention made thereof: For as theeves hate the light, leſt their evill deeds ſhould be diſcovered: ſo doe thoſe Doctors of the Church of Rome labour to obſcure the light of Gods Word, leſt their hypocriticall inventions, and new found devilliſh plots, whereby they ſerve their owne unſatiable luſts, ſhould bee brought to light.

Chapter V.

Of the Invocation of Angels and Saints departed this Life.

THe Invocation of Angels and Saints deceaſed, hath indeed a ſhew of devotion and humility, but it is never the leſſe contrary to to the word of God, which flatly forbids us to give any divine ſervice or worſhip unto Angels; as in the ſecond Chapter of Saint *Pauls* Epiſtle to the *Coloſſians*, *Let no man beguile you of your reward, in a voluntary humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen.* We beleeve in God alone, and the ſame Apoſtle Saint *Paul* in the tenth Chapter of his Epiſtle to the *Romanes* forbiddeth us to worſhip any other then him in whom we beleeve; how ſaith he, *ſhall they call on him on whom they have not beleeved?* And our Creed teacheth us to beleeve in the Father, the Sonne, and the Holy-Ghoſt, but not in any creature whatſoever. So likewiſe in the two and twentieth of the *Revelation,*

velation, when Saint *John* fell downe to worſhip before the feet of the Angell, *the Angell forbad him, ſaying, ſee thou doe it not, for I am thy fellow-ſervant, worſhip God.* Saint *James* in the firſt of *James, ver.6. Willeth us to pray in faith*; and the Apoſtle to the *Romanes*, 14. Chapter, tels us, that *whatſoever is not of faith is ſinne*; wherefore the Invocation of Saints cannot be done in faith, becauſe it is not grounded on the word of God; for the ſame Apoſtle in the tenth of the *Romanes*, ſaith, *that faith commeth by hearing, and hearing by the word of God*; and none of the Doctors of the Church of Rome could ever produce any argument out of the word of God, whereby to prove that religious worſhip which they give unto Angels, or Saints deceaſed, either lawfull or neceſſary. Againe, if it be neceſſary for us to pray to Saints, it muſt likewiſe moſt neceſſarily follow that they muſt know our hearts and thoughts; for how ſhould they elſe diſcerne hypocrites from ſuch as pray in ſincerity. Which is quite contrary to Gods word in the ſecond booke of the *Chronicles, chap.6. ver.30. thou onely* (ſaith the wiſe King *Solomon*) *knoweſt the hearts of the children of men.* Likewiſe, to ſay that the Saints ſee all things in the face of God as in a glaſſe, were to propheeye, having no warrant from the word of God for the truth thereof: And were it ſo that the Saints knew all things, then were they equall with God Almighty in wiſedome and knowledge. But the Scripture ſaith that the Saints know not the day of judgement, *Mat.24.* and *Mar.13.* And the wiſe man in the ninth *Eccleſiaſtes*, excludeth the dead from any knowledge of earthly things; *The dead* (ſaith he) *know not any thing, neither have they any more a portion in any thing that is done under the Sunne.* And *Job* Chapter 14. ſpeaking of a diſeaſed father, *his children* (ſaith he) *come to honour, and he knoweth it not, and they are brought low, but he perceiveth it not of them.*

Their ordinary excuſe is, that they goe to God by Saints, as men goe to the King by his officers: But the caſe is not alike: For a King cannot be every where, neither doth he know all things, and it is not poſſible that every one ſhould have acceſſe to him: Likewiſe he hath need to be informed of the truth of things by perſons put in truſt therefore. It is not thus with God, for he knoweth all things, and doth ſee and behold all the creatures in the world at once, and knoweth and underſtandeth all mens prayers, not needing either

either Saints or Angels to informe him thereof. And although this compariſon were allowable, yet if a King cals any one unto him, certainly he will not be well pleaſed if that perſon ſhould goe to any of his officers before he come to him. Thus God invites us, ſaying, *Come unto me all ye that are weary, and heavy laden, and I will refreſh you, Mat.*11. He doth not bid us goe to Saint *Urſelin*, Saint *Margarite*, or any other ſuch like ſolicitors; Nay more, God cals us his children, and therefore if we ſhould not goe unto him in all our neceſſities when he cals us, we ſhould ſhew our ſelves very undutifull, and unworthy of ſo high a calling.

Moreover, *we have one only Advocate with the Father, namely, the Sonne of God, our Lord Jeſus*, and there is none other. The Apoſtle Saint *Paul* in the 1 *Tim. chap.*2. ſaith thus, *There is one God, and one Mediator, between God and man, the man Chriſt Jeſus.* As therefore there is but one God, ſo there is but one Mediator. And Saint *John* in his 1. Epiſtle, *chap.*2. *We have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins.* And in the 14. Chapter of Saint *Johns* Goſpell, *I* (ſaith our Saviour) *am the way, the truth and the life, no man commeth unto the Father but by me.*

Their greateſt abuſe is yet behind; which is, that they doe not onely make the Saints our Mediators, but alſo our Redeemers: For in the Maſſe the Prieſts pray for ſalvation through their merits: For they ſay that the Saints undergoe more puniſhment and paines then their ſinnes deſerve. Hence they gather their ſuperabundant ſatisfactions, which the Pope hoordeth up in the treaſury of the Church, and diſtributes them by Indulgences, ſo that any one that hath money may goe to the Pope, and purchaſe as many merits as will ſatisfie Gods juſtice for all the ſins that he commits all his life long, let him ſinne as much as he can. This alſo is a tricke which ſerves very well for the Popes profit, and to exalt his dignity; and is founded on the unwritten word, that is to ſay, on their owne helliſh Inventions.

CHAP.

CHAP. VI.

Of faſting and abſtinence from certaine meats.

THe grand enemy of our ſalvation hath laboured with might and maine for the accompliſhment of the prophecye of the Apoſtle. S. *Paul* in the 1 *Tim.*4.*chap.* where he ſpeaketh thus; *Now the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing ſpirits, and doctrines of devils, forbidding to marry, and commanding to abſtaine from meats, which God hath created to be received with thankſgiving of them which beleeve and know the truth, for every creature of God is good, and nothing to be refuſed, if it be received with thankſgiving.*

This prophecye of the Apoſtle is long agoe accompliſhed in the Doctors of the Church of Rome: For doe not they both forbid marriage, and command to abſtaine from meats? which abſtinence is alſo flatly condemned by the ſame Apoſtle in the tenth Chapter of the 1. to the *Corinthians, Whatſoever* (ſaith he) *is ſold in the ſhambles, that eat, asking no queſtion for conſcience ſake; for the earth is the Lords, and the fulneſſe thereof: If any of them that beleeve not bid you to a feaſt, and ye be diſpoſed to goe, whatſoever is ſet before you that eat, asking no queſtion for conſcience ſake.* And in the ſecond Chapter of the Epiſtle to the *Coloſſians, he condemneth thoſe who ſay, touch not, taſte not, handle not.* And to the end that we might not thinke that he ſpeaks only of thoſe who abſtaine from meats which they conceive filthy in their owne nature, he declareth plainly, that he ſpeaketh of ſuch *as abſtaine themſelves in humility, and in voluntary devotion, puniſhing their owne bodies, not ſparing their fleſh; Which doctrines* (ſaith he) *have indeed a ſhew of wiſedome, in will worſhip and humility, and neglecting of the body, not in any honour to the ſatisfying of the fleſh.*

The Church of Rome is full of theſe obſervations, there being above five moneths in the yeare wherein ſome abſtaine from ſome kind of meat or other. Obſervations, which we cannot find that they were ever practiſed by our Saviour, or his Apoſtles. Theſe ab-

ſtinences they give unto God in part of payment, and their faſtings they account for ſatisfactions; as if a man ſhould thinke to pay his debts by faſting, preſuming that his Creditors will abate him ſomewhat, becauſe that ſuch a day he did eat nothing but fiſh for his dinner.

Nay the abuſe is now come ſo farre, as that one man may faſt for another, and ſo ſatisfie for him; and that a man to whom the Prieſt hath ſet certaine faſts for pennance, may for a peece of money buy them out.

Sobriety and abſtinence of themſelves are indeed good and holy duties, ſo as they be not abuſed by ſuperſtition, and by thinking to merit any thing unto our ſelves thereby; for ſo that which is in it ſelfe an exerciſe of humility, is changed into an efficient cauſe of pride; and that which ſhould ſerve to lay open our ſinnes before God, is made a covert for our hypocriſie.

This is alſo another device, whereby the Pope increaſeth his dignity, and gathers vaſt ſummes of money to his treaſury.

CHAP. VII.

Of abſtinence from Marriage.

AS for forbidding to marry, Saint *Paul* telleth us, that *it is the doctrine of devils.* In the Apoſtles time marriage was permitted unto the Miniſters of the Church, witneſſe the ſame Apoſtle, 1 *Tim. chap.* 3. *A Biſhop* (ſaith he) *muſt be blameleſſe, the husband of one wife, ruling well his owne houſe, having his children in ſubiection with all gravity*; and a little after, *Let the Deacons be the husbands of one wife, ruling their children and their owne houſes well.* So likewiſe in the 11. verſe commandeth *that their wives be grave, not ſlanderous, ſober, faithfull in all things*; and in the ſeventh Chapter of the 1 to the *Corinthians, to avoid fornication, let every man have his owne wife, and let every woman have her owne husband.* Note here the word *every*, to the end that neither Prieſts nor any other may be excepted. Likewiſe *to avoid fornication*, this commandement is made unto all ſuch

as are ſubject to fall into fornication, ſo that Prieſts are no way exempted from it, for they alſo being but fleſh and bloud, are ſubject to the like infirmities as others are.

We reade alſo that the Prophets and chiefe ſacrificers were married. Likewiſe we reade that the Apoſtle Saint *Peter* was married, for in the 1. Chapter of Saint *Marke* there is mention made of *Peters wives mother.*

Now in the Church of Rome Marriage is forbidden Clarkes and Prieſts: If a Prieſt doth wantonly dally with a wench in the open ſtreets, no man regards that; for at Rome the Prelates goe publikely into the bawdy houſes; but to ſee a Prieſt or Capuchin, or ſuch like married, it were a thing very prodigious.

They object that the Prieſts have made a ſolemne vow to abſtaine from Marriage; but have they not alſo made a vow to keep Gods commandements, that forbid fornication, and that commandeth us to *marry rather then to burne.*

Vowes indeed are good, when they promiſe good things, and ſuch as are in our power to performe; but it is not alwayes in mans power to abſtaine from fornication. A ſingle life is without queſtion very good and commendable, but in thoſe only which have the gift of continency; the which, either none at all, or very few have attained unto.

Moreover, where is the leaſt Commandement in all Gods Word, whereby honeſt Marriage is forbidden, either to thoſe of the Clergy or others? No, no, this certainly was invented for the better maintenance of the Popes dignity; for the Pope having been at great charges in erecting of bawdy-houſes in *Rome*, and elſewhere, it was neceſſary for him to find out ſome deviſe to get reſort thereunto, by the forbidding thoſe of the Clergy to marry, who now are far better cuſtomers then any other.

Chap. VIII.

Of Purgatory.

THe Purgatory of the Church of Rome hath this maxime for its foundation, That by the paſſion of our Lord Jeſus Chriſt we

are discharged, and delivered from the guilt and punishment of our sinnes committed before Baptisme; but as for sinnes committed after Baptisme, it is left to us to satisfie Gods justice, in this life by such penances as the Church shall thinke fit to enjoyne us; and afterwards in a fire which they call Purgatory; which torment is mitigated and shortened by the prayers and offerings of the Living, and by the Popes Indulgences.

Surely the proofe of this doctrine they have out of their unwritten word, for there is not so much as mention made of any such matter in Gods Word: However hereby they have amassed infinite riches unto the Popes Treasury; because these Masses, and Indulgences, by the which they say this torment is mitigated, and shortened are sold at a very high rate; for they never say any Masse for any person deceased, except he or his friends doe give somewhat to the maintenance of the Church: No, no, such speciall graces as these are not for such poore people as are not able to purchase them.

Concerning this Purgatory, we reade nothing, neither in the old, nor new Testament; but on the contrary we reade of divers persons who by death have immediately entred into Paradise, and there rested in peace. Witnesse the *good old Simeon*, in the 2^d^. of Saint *Luke*, *who had a promise after having seen the Messias to depart in peace.* Likewise Saint *Paul* in the 2^d^. of *Timothy* 4. witnesseth, *that after having fought a good fight, he was to receive a crowne of righteousnesse.*

The soule of poore *Lazarus* in the 16. *Luke* is carried immediately after its departure out of the body into *Abrahams* bosome, where it is comforted, whilest wicked *Dives* is grievously tormented in hell-fire. Our Saviour said to the penitent theefe that was crucified with him, *this day shalt thou be with me in Paradise.* It is manifest then that he went not into Purgatory.

The Angell of God in the 14. Chapter of the *Revelation*, pronounceth, *Blessed are the dead which dye in the Lord, from henceforth, yea saith the Spirit, that they may rest from their labours, and their works doe follow them.* Doe they rest from their labours? how are they then tormented in a terrible blasting fire? Againe the Apostle Saint *Paul*, 2 *Cor.* 5. saith, *That if our earthly house of this Tabernacle be dissolved, we have a building of God, a house not made with hands, eternall in the heavens.* Now I doe much admire how the Apostle should

ſhould be ſo far overſeen, as to forget Purgatory, which they imagine to be between theſe two.

Moreover, we reade in the firſt Chapter of Saint *Johns* firſt Epiſtle, *that the blond of Jeſus Chriſt cleanſeth us from all ſinne*; and in the 2d. Chapter to the *Coloſſians*, we reade, *that God hath forgiven us all our treſpaſſes.* How is it then that theſe blaſphemers dare to accuſe God of ſo high an injuſtice, as to exact the payment of thoſe debts, which are already paid? and to ſcorch his poore children in a hot burning fire, for the puniſhment of theſe ſins, which he hath already freely forgiven us in Jeſus Chriſt? Thus to deale with our very enemies were inhumanity; how then can we imagine that the God of heaven, who is goodneſſe it ſelfe, ſhould doe thus with his ſervants?

I confeſſe that God, after having pardoned our ſinnes, ceaſeth not to chaſtiſe us in this life, to amend us, and to keep us alwayes in awe of his Majeſty. Theſe puniſhments are none other then fatherly chaſtiſements and corrections. If God did not thus correct us, he would puniſh us more in not correcting us; for the ſinner that is not thus recalled from his evill wayes, ſnorts in his wickedneſſe, and luls himſelfe aſleep in his ſinnes; but I ſhall never beleeve, that the moſt juſt, and onely wiſe God, after having freely forgiven us all our ſinnes in Jeſus Chriſt, ſhould afterwards take pleaſure to torment us thouſands of yeares in a terrible hot burning fire. Beſides, if there be a Purgatory, why may not the death and paſſion of our Saviour Chriſt Jeſus be ſufficient to deliver ſoules from thence, as well as the Popes Indulgences? and if the Pope can draw ſoules out of Purgatory at his pleaſure, I muſt needs judge him a very uncharitable perſon to let ſo many thouſands lye there, in ſuch grievous torments, for want of money to buy Indulgences.

As for thoſe paſſages which they alleadge out of the Scripture, to prove this their imaginary Purgatory, they are all ſpoken allegorically, and figuratively: As that ſame paſſage which they have out of the 12th Chapter of Saint *Mathew, that the ſinne againſt the Holy-Ghoſt ſhall not be forgiven neither in this world, nor in the world to come.* But I anſwer that *this world to come* cannot be Purgatory, for they ſay that Purgatory is now already, but by this world to come, is truly meant the day of judgement; and our Saviours mea-

ning is, that he that ſinneth againſt the Holy-Ghoſt, ſhall be puniſhed both in this life, and alſo after this life eternally in hell-fire.

Likewiſe to that in the 3^d. Chapter of the 1. Epiſtle to the *Corinthians*, where it is ſpoken *of gold, wood, precious ſtones, hay, ſtubble*, &c. I anſwer, that it is alſo an Allegoricall ſpeech, and that it is not meant of the torment of the ſoule after death.

So then we ſee plainly that this their Purgatory is but imaginary, and and cannot be proved out of the word of God, wherein there is not ſo much as any mention made thereof; only forged by them, to maintaine and uphold the Popes dignity, who by this invention finds quicke ſale for his pardons and Indulgences.

Chap. IX.

Of merits and juſtification by Works.

THe Church of Rome teacheth, that a man by his good works may merit eternall ſalvation; and that a man is juſtified before God by the workes of the Law, and thereupon to make the Proteſtant Religion ſeeme the more odious, they lay to our charge that we teach, that good workes are altogether unprofitable, and no way conducing to ſalvation; and that it is faith alone that juſtifieth without any need at all of performing any other duties of Chriſtianity. An abhominable doctrine it is indeed, and worthy of moſt ſevere puniſhment, as aboliſhing all honeſty and vertue, and ſetting looſe the reines to all manner of wickedneſſe and impiety.

To the contrary we of the Proteſtant Religion purged from Popery, hold that good works are abſolutely neceſſary to ſalvation, and that there is no other way to obtaine everlaſting life; that *faith without works is dead*, and cannot juſtifie; that good works ſerve to glorifie God, to edifie our brethren, and to bring us to eternall ſalvation; onely we deny that good workes can merit ſalvation, they are the way indeed whereby we come to everlaſting happineſſe, but

but not the price whereby we purchaſe it; which is already ſufficiently purchaſed, by the free redemption of our Lord Chriſt Jeſus.

We ſay moreover, that although faith alone, and without good works cannot juſtifie, yet faith hath the propriety to juſtifie us before God; as the eyes cannot ſee without the help of the eares, and yet the eyes alone have the gift of ſeeing.

Now that we cannot merit any thing at Gods hands, I ſhall plainly prove by theſe five reaſons following:

Firſt, becauſe it is our duty to doe any good worke; whatſoever we doe, as our Saviour himſelfe telleth us, *Luk.*17. *When ye ſhall have done all thoſe things which are commanded, ſay, we are unprofitable ſervants, We have done all that which was our duty to doe.*

Secondly, *the good which we doe comes from God*; and conſequently cannot merit any thing for us at Gods hands; for we doe but give him that which is his owne already.

Thirdly, our good works profit him nothing; he hath no need of our ſervice, although we have great need of his grace.

Fourthly, our good works at the beſt are but imperfect, and have alwayes ſome infirmity in the performance of them.

Fifthly and laſtly, there is no proportion at all betwixt our good works and the kingdome of heaven: To gaine ſuch an excellent purchaſe, there needs a price infinitely excellent, ſuch as the merits of our Lord and Saviour Chriſt Jeſus.

Likewiſe the holy Scripture ſaith, that *eternall life is the gift of God*, and not to be purchaſed by mans merits; as the Apoſtle witneſſeth in the 6 h Chapter *of Rom. The wages of ſin* (ſaith he) *is death, but the gift of God is eternall life through Jeſus Chriſt our Lord*; and *Epheſians* the 2 d Chapter, *by grace we are ſaved, through faith, and that not of your ſelves. It is the gift of God, not of Workes, leſt any man ſhould boaſt.* Wherefore God calleth us his children, and by conſequent heires, *Rom.*8. to the end that we may know that we can lay no right to the kingdome of God as a purchaſe, which we have merited by good works; but as children, and in Jeſus Chriſt lawfull heires hereunto. Surely, then thoſe that goe about to purchaſe eternall ſalvation in a mercinary way by their owne merits, renounce the title of being Gods children, and conſequently loſe their labours. Some there be, who to ſweeten this their hodge-podge, ſay that

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we merit by the grace of God, who gives us grace to merit; a tenet altogether as false as hypocriticall and absurd; for the chiefe and principall cause why our good workes are not meritorious, is because they proceed from the grace of God. I pray what doth that man merit of me that gives me that which is mine owne already?

I confesse indeed that the holy Scripture saith, *that God doth recompence our good workes, and that our reward is great in heaven; and that even for a cup of cold water we shall not lose our reward*; but this reward is no way merited by us; as a father gives his childe some reward, it may be for writing a line or two out of a Copy, or such like, which he doth not because the worke deserves it, but because it is his childe.

So God accepteth of us freely in Christ Jesus, not for our works sake, but rewards our works, though never so imperfect and unworthy, only because we are his children.

It is no marvell then if those of the Church of *Rome* professe that they doubt of their salvation; for it is impossible to build a stedfast assurance thereof on so weake a foundation as our owne merits; whereas indeed we ought to ground it onely on the immoveable foundation of Gods promise in Christ Jesus.

Let us conclude then with the Apostle Saint *Paul* in the 3d Chapter to the *Romanes*, *that a man is justified by faith without the deeds of the Law, and that we are justified freely by his grace through the redemption that is in Jesus Christ.*

I doe not say but that before men we are justified by workes, that is to say, knowne to be just; for men cannot judge of our faith, because they cannot discerne it. And thus Saint *James* chap. 2. teacheth *that Abraham was justified by works*, but he was not justified by that meanes before God: As Saint *Paul* teacheth in the 4th Chapter of his Epistle to the *Romanes*: *If Abraham* (saith he) *were justified by workes, he hath whereof to glory, but not before God.*

Heare likewise what the same Apostle saith in the 2d Chapter to the *Galathians*, verse the 16th. *We have beleeved in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the Law, for by the works of the Law shall no flesh be justified.* And in the 2d *Tim.* Chap. 1. *God hath saved us, and called us with an holy calling,*

calling, not according to our workes, but according to his owne purpoſe and grace which was given us in Chriſt Jeſus, before the world began.

CHAPTER X.

Of Works of Super-erogation.

WOrkes of Super-erogation may fitly be termed the Popes grand Maſter-peece to ſupport his dignity.

The Apoſtle Saint *James* Chapter the 3. ſaith, *that in many things we offend all.* And *Solomon* in the 1. booke of the *Kings*, Chapter the 8th ſaith, that *there is no man that ſinneth not.* And in the 24th Chapter of the *Proverbs* he ſaith, *that a iuſt man falleth ſeven times*, that is to ſay, *many times.* The Apoſtle Saint *Paul* himſelfe in the 7. Chapter to the *Romanes*, ſaith, *that he doth the evill that he would not doe, and that ſinne dwelleth in him.* Wherefore our Saviour taught his Diſciples to ſay every day, *forgive us our treſpaſſes.*

It appeares then plainly, that the moſt juſt amongſt men faile in many things, and doe not perfectly fulfill the Law of God.

To the contrary the Church of *Rome* teacheth, that a man may not only perfectly fulfill the Law of God; but alſo that many perſons doe more good works then God hath commanded, and conſequently are more righteous then God would have them.

Theſe good works, more perfect forſooth, and more excellent then thoſe which God hath commanded, they call works of Supererogation, the which a man is not bound to performe, neither is he to be puniſhed if he doth them not; but if he doth them, and obſerves them, he doth thereby purchaſe unto himſelfe a degree of glory in Paradiſe above the ordinary ranke of Saints, who having done no more but what God hath commanded, have alſo for their labour nothing but eternall life.

This doctrine is altogether as ſenſleſſe as devilliſh, and againſt all reaſon: For God hath commanded us in his Law, *that We love,*

that we serve him and obey him with all our heart, with all our strength: If any man doth then more then God hath commanded in his Lawes, he serves God, and loves him more then with all his strength, which is as much to say, as that he doth that which he is not able to doe.

Likewise the Apostle to the *Philippians*, Chapter the 4th, commandeth us to give our selves to all things that are just and honest, and to all vertue whatsoever. If then these works of Super-erogation be either just or honest, they are also commanded.

And if those who give themselves to these works of Super-erogation have power to performe them, is it not God who hath given them that power? And if God doth give them that power, is it not that they should serve him? They are therefore bound to doe those works; and if so, then are they no more works of Super-erogation.

But if we consider this seriously, we shall find that these of the Church of *Rome*, who boast that they doe more then God doth either require or command, doe absolutely conceit themselves to be farre more just and more holy then the Angels themselves: For all the perfection of the Angels consisteth in doing Gods will, and not in doing more then he commands them; as it is said *Psalme* 103. *Angels that excell in strength doe his Commandements, hearkening unto the voice of his word.*

Nay, I say more, that all the justice of our Saviour Christ Jesus, as man, consisted in nothing else then *in doing the will of his Father in heaven*, as you may reade in the 6th Chapter of Saint *Johns* Gospell, *I came downe from heaven* (saith our Saviour) *not to doe mine owne will, but the will of him that sent me.* And in the 10th Chapter to the *Hebrewes, Loe, I come to doe thy will ô God.* So then these of the Church of *Rome*, with their works of Super-erogation, will be found by this reckoning more just and more perfect then Christ Jesus.

Likewise it must needs be, that in doing these works of Super-erogation, they doe either the will of God, or else their owne: The will of God they doe not; for they are workes which God hath not commanded, they doe therefore their owne. It seemes then by this that they conceive their owne will, to be more perfect and more excellent then the will of God.

And how comes it to passe that perpetuall virginity, and martyrdome,

tyrdome, and monaſteriall vowes (which with many other ſuch like they terme works of Super-erogation) ſhould be better then the Commandement of God, which commands us *to love him with all our heart*, &c. Howbeit to love God is alwayes a good, holy, and neceſſary duty; but a ſingle life, and martyrdome, and ſuch like are things in themſelves moſt ſinfull and wicked, if they be not done in love to God. The love of God is alwayes holy and good, but theſe things may be done in hypocriſie, or through deſpaire and ambition, and are no way good if they be not done for the love of God.

Martyrdome is a good and holy duty when God cals us thereunto; but to incurre it without neceſſity can be termed nothing elſe but prepoſterous timerity: But when we are called thereunto by God, in ſuch kind, as that to eſcape it we muſt deny the faith of Chriſt, then it is abſolutely a thing moſt neceſſary, and expreſly commanded in Gods Word.

To give all ones goods to the poore were a knaviſh part in a man that hath many children, &c. The monaſticall oath of never marrying is an occaſion and cauſe of all manner of idleneſſe and filthy concupiſcence.

Finally, God commands us to doe *whatſoever things are iuſt, whatſoever things are good, whatſoever things are pure*: If then theſe men will doe more then God commands them, they muſt of neceſſity doe that which he abſolutely forbids, and ſo heap unto themſelves wrath againſt the day of wrath.

Chapter XI.

Of the Superaboundant Satisfactions of Saints and Monkes, which the Pope diſtributes by Indulgences.

THe Church of *Rome* holdeth that there be diverſe Saints who have not much ſinned, and yet have ſuffered very much; and

consequently that they have suffered more punishments then their sinnes deserved. The overplus is that which they call superaboundant satisfactions; that is to say, the overplus of that which these Saints have payed unto God more then they owed him; of this ranke of Saints are chiefly the Monkes, for they say that they performe so many good works, and undergoe so many punishments for satisfactions, that they have enough left to help other men.

This overplus lest it should be lost, the Pope gathers into the treasury of the Church, and distributes it to the people by Indulgences, and converts it into satisfactions for other mens offences.

It is then a very saucy presupposition that God will accept of the lashes with a whip, of the beatings, of the fasts and pilgrimages of Saint *Francis*, or Saint *Dominicke*, in full satisfaction for another mans sinnes: As if a Iudge would deale any thing the kinder with a prisoner because a friend of his whipt himselfe, or fasted more then he was commanded.

It is also to accuse God Almighty of injustice, to thinke that he inflicts more punishments on any man then his sinnes doe deserve.

It is not to know the greatnesse of sinne, and to be ignorant of the punishment due thereunto, to conceive that a few fasts and scourgings, or any miseries that are to be endured in this life, can be a satisfaction more then sufficient for the same: For our Saviour in the 5th Chapter of Saint *Matthew*, saith, *that he that calleth his brother foole shall be in danger of hell-fire.*

And if the satisfaction of Iesus Christ be sufficient for the punishment due to all our sinnes, what need we the satisfactions of Saints? Why should we thinke that God will take two payments for one and the same debt, when the first is sufficient?

Moreover, God rewards us to the full here on earth for all our good works and endeavours, how is it then that we should merit any thing to another thereby? A foolish conceit it is indeed, as if the same money which I imploy to buy me a house, should likewise serve over and above for the payment of another mans debts. And in a thing so holy and important, as touching our reconciliation with God in Christ, is it lawfull to forge articles of faith without any ground for the truth thereof out of the word of God?

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For where is the least proofe for this in all the holy Scripture ? who seeth not that it was invented on purpose to increase the Popes treasury, and to exalt his Empire ? who hereby with his pardons and Indulgences amasseth unto himselfe infinite riches.

I would very willingly learne who it was that first put the Saints satisfactions into the treasury of the Church ? when began this distribution ? how shall we know certainly whether God doth receive these satisfactions as sufficient ? why had not the Priests in the old Testament such a treasury wherein to keep the superaboundant satisfactions of *Noah*, *Abraham*, and *Jacob*, &c. which overplus it seems they have lost by ill husbandry. What is the cause why our Saviour Christ Iesus, nor his Apostles were not advised to speake of this Treasury ? or of one mans satisfying for another ? Surely Saint *Paul* was asleep when he said, *that every man shall beare his owne burthen, Gal.6.* or else they will make themselves wiser then Saint *Paul*. But whether it be allowable by Gods Word or no, so it be any way conducing to the Popes profit it matters not with them, so the Pope hath a fee it's no matter whether God hath any honour. Thus doe they both dishonour God and wrong their owne soules.

Chap. XII.

Of the presence of the Lords body in the Sacrament, and of Transubstantiation.

IF there were none other abuse in the Church of *Rome* save only this one errour of Transubstantiation, it were of it selfe sufficient to drive away from the Church of *Rome* any man that is carefull for the salvation of his soule. The holy Scripture declareth that no Idolaters shall enter into the kingdome of God, *1 Cor.6.* and surely there can be no greater Idolatry then to call a morsell of bread his god, and his Creator, and to adore a god made with a few words; a god that may be stollen away, a god that may be mouldy, and eaten

ten up with wormes, and thoſe termes which they uſe, of eating God, of lifting up God, of carrying God about in proceſſion, me thinkes ſhould make a true Chriſtians haire to ſtand on end, to heare ſuch intollerable blaſphemies, whereby God Almighty is ſo greatly diſhonoured, and the Chriſtian Religion ſo expoſed to the reproach of Pagans and Infidels.

The Doctors of the Church of *Rome* ſtrive to prove this their Tranſubſtantiation from that paſſage of our Saviour, which they alleadge cropt and maimed, not mentioning either the foregoing, or the following words, where we find that *Jeſus tooke bread, brake it, bleſſed, and gave it to them, ſaying, take, eat, this is my body, which is broken for you, doe this in remembrance of me.* It appeares then that our Saviour gave bread, and it is manifeſt that he gave it not till after the conſecration; it was therefore bread after the conſecration: Our Saviour ſaith, that *the bread is his body*, not that the bread is changed or tranſubſtantiated into his body; ſo that the bread is not the body of Chriſt *Capernaitically* or groſſely, but ſacramentally and ſpiritually.

Moreover, our Saviour in the 12th Chapter of Saint *Johns* Goſpell ſaith, *me ye have not alwayes*, which were falſe if he were alwayes incloſed in a wafer cake. To this they anſwer, that we have him no more viſibly. I reply, that to have Jeſus Chriſt inviſibly, is nevertheleſſe to have him; that man ſhould lye that ſhould ſay he hath no money, becauſe it is in his coffer. So likewiſe in the 16th of Saint *Johns* Goſpell, ver.17. *I goe to the Father* (ſaith our Saviour) which alſo were an untruth if he did ſtill remaine in a peece of bread.

All this they pretend under the ſhadow of theſe words, *this is my body*, for the meaning whereof they will not receive Saint *Pauls* expoſition, who thus delivereth it unto us, *the bread which we breake, is it not the communion of the body of Chriſt?* 1 *Cor.*10.16.

And I pray how many times in the Scripture is it ſaid that we are the body of Chriſt? doth it therefore follow that we be tranſubſtantiated into his body?

We ſee then into how many blaſphemies, how many groſſe abſurdities and contradictions they run into to defend this their fantaſticall Tranſubſtantion; having no proofe at all for it out of Gods word; what they have out of their unwritten word I know not, neither doe I care.

CHAP.

CHAP. XIII.

Of the ſacrifice of the Maſſe.

A word or two now of the Idolatrous ſacrifice of the Maſſe. Hereupon it was that I firſt found the Doctors of the Church of *Rome* at a fault: For I often called on them to ſhew me ſome paſſage out of the word of God, that commandeth the ſacrifice of the body of Chriſt Jeſus, but they could none of them ever ſhew me any: Some forſooth will take the inſtitution thereof from thoſe words of our Saviour, *doe this*, which they interpret, *ſacrifice my body*; but this interpretation is of their owne invention. Others alleadge that paſſage of our Saviour, *this is my body*, for the inſtitution of it: But what if it were ſuch a body indeed as they interpret it (which notwithſtanding is very falſe) can they conclude, becauſe our Saviour ſaid, *this is my body*, that he commanded the ſacrifice of his body? Briefly, they cannot alleadge any paſſage out of the word of God, which might prove the inſtitution of this their moſt idolatrous ſacrifice. And indeed, ſeeing the ſacrifice of the death of Ieſus Chriſt is ſufficient, what need is there to ſacrifice him any more? Againe, through the whole paſſage of the inſtitution of the Lords Supper, there is not the leaſt ſigne or mention of any ſacrifice, neither did the Apoſtles any worſhip at all, which is a thing moſt neceſſary in every ſacrifice, and more eſpecially in a ſacrifice newly inſtituted, for a preſident and example for the future.

Moreover, the Apoſtle Saint *Paul* in the 10.th Chapter to the *Hebrewes*, ſaith, *that we are ſanctified through the offering of the body of Ieſus Chriſt once for all.* We ſee then plainly, that the death of our Lord and Saviour Chriſt Ieſus is the onely ſacrifice, which he himſelfe offered up unto God for all our ſinnes; ſo that it is meere foppery in us to preſume to ſacrifice that body againe in ſuch a tragicomædiall manner as that of the Maſſe, which hath already been received as a ſufficient ſacrifice for all our ſins.

Likewiſe in every ſacrifice, that which they ſacrifice ought to be con-

consecrated ; that which they pretend to sacrifice, is the Lords body, which cannot be consecrated ; for who can consecrate the Sonne of God ? so likewise the thing consecrated which they sacrifice in the Masse, cannot be the bread, for they say that it is no more bread after the consecration ; and although they should say that it were bread after the consecration, yet so it is that neither bread nor any other creature can be thought a reasonable sacrifice for our redemption.

Certainly this was invented onely for the maintenance of a company of lazie lubbers, which they call Priests ; for take away the sacrifice of the Masse, and they have no imployment, and truly by this meanes I thinke they get as much as might competently maintaine them, were it not for the Popes bawdy houses, which consume most part of their revenues.

CHAP. XIV.

Of the taking away the cup in the Sacrament.

THere are yet many errours in the Church of *Rome*, but the most abusive and injurious errour in my opinion is the taking away of the cup in the Sacrament from the Laity, contrary to our Saviours institution, and to the practise of the Apostles, who gave the people the holy Communion under both signes.

The first institution of the Sacrament was when our Saviour *tooke the cup and blessed it, and gave it to his Disciples, saying, drinke ye all of this.* Now if in these words, *drinke ye all of this*, our Saviour speaks to none but the Pastors or Ministers of the Church, it must consequently follow, that the commandement to eat, which is in the aforegoing words appertaine also to the Pastors onely ; and then there is no commandement at all whereby the Laity is commanded to receive the bread.

And

And it is cleare that the Apoſtles receiving the Sacrament of our Saviour, received it not then as Paſtors, but as Sheep and Diſciples; And though they had received it as Paſtors and Miniſters of the Church, did not our Saviour thanke you, when he ſaid unto them, *doe this as oft as ye doe it in remembrance of me*, intimate unto them that they ought to adminiſter it unto the people in the ſame manner as he did adminiſter it unto them.

The Apoſtle Saint *Paul* underſtandeth it ſo, as you may ſee by that commandement which he gives the *Corinthians* in his 1. Epiſtle, Chap. 11. *Let a man examine himſelfe, and ſo let him eat of that bread, and drinke of that cup.* It is manifeſt that this commandement, both *to eat of that bread, and drinke of that cup* is made unto thoſe that ought to examine themſelves; but every one ought to examine himſelfe before he come to receive that holy communion; therefore every one ought to receive both *that bread and that cup* whereof Saint *Paul* ſpeaketh.

And in the beginning of that ſame 1. Epiſtle to the *Corinthians*, it appeareth that Saint *Paul* did write to all the people of *Corinth*, excepting none that did call upon the name of the Lord Jeſus. Theſe are the words: *Unto the Church of God which is at Corinth, to them that are ſanctified in Chriſt Jeſus, called to be Saints, with all that in every place call upon the name of Jeſus Chriſt our Lord.*

And ſurely it is ſomewhat conſiderable, that the Church of *Rome* ſeemeth by this meanes to labour to deprive the people of eternall life: For the Doctors of the Church of *Rome* conceive thoſe words of our Saviour in the 6th of Saint *Johns* Goſpell, *Except ye eat the fleſh of the ſonne of man, and drinke his bloud, ye have no life in you*, to be ſpoken of the Sacrament of the Euchariſt: And if it be ſo, it is manifeſt, that in taking away the cup from the Laity, they deprive them of eternall life.

Their excuſe for this is, that the bread is in the body, ſo that in eating the body, they drinke the bloud alſo. To the which I anſwer, that to receive the bloud ſo in the Sacrament is not to drinke it; but our Saviour ſaith expreſly, *Except ye drinke*, &c. And if in eating the body they drinke alſo the bloud, the Prieſt doth by this reckoning drinke twiſe, once when he ſwallowes downe the body, and againe when he drinks off the cup.

They produce likewiſe certaine paſſages of the Scripture, wherein it is ſpoken of the breaking of the bread, without mentioning the cup? I anſwer, that in thoſe paſſages, as it is not ſaid that the people ſhould receive the cup; ſo neither is it ſaid that the Prieſts ſhould receive it: If then by theſe paſſages, they will gather that the people are not obliged to take the cup, I may alſo from thence gather that the Prieſts are not obliged; for there is no more ſpoken of the one then of the other. Beſides, we reade in the 2^d of *Sam. chap. 9. that Mephiboſheth did eat bread at Davids table*; may we conclude from thence that he never dranke, becauſe it is not expreſſed?

The manner of the celebration of the Lords Supper ought to be taken from our Saviours firſt expreſſed inſtitutions, and formall commandement.

The originall ſpring of this groſſe abuſe proceedeth from pride and ambition, for by this meanes thoſe of the Clergy raiſe their dignity farre above the people, whom they exclude from one halfe of the Sacrament; and doe hereby make themſelves in this reſpect equall unto Kings, who together with them receive the Sacrament under both ſignes. And the Pope hath a prerogative above all men elſe, in that he doth ſucke the wine out of the Calice with a quill.

Thus have we briefly diſcovered the manifold and great abuſes of the Church of *Rome*, and how ſtrangely they delude the common people, with their imaginary and idolatrous ſervices; how abſolutely contrary to Gods holy word are all their tenets; and how through the whole profeſſion of their Religion they ſeeke infinitely Gods diſhonour, and are wholly bent for the advancement of the Popes dignity. I beſeech Almighty God to give us his bleſſed Spirit to diſcern betwixt good and evill, and ſo to relye upon the merits of our Saviour Chriſt Jeſus, by a lively faith, that at length we may obtaine that immortall crowne of glory, prepared for all faithfull perſons in Chriſt Jeſus our Lord, to whom with the Father Almighty, and the glorious Spirit, be aſcribed and given all poſſible praiſe, thanksgiving and obedience, for ever and ever, Amen.

Δόξα μόνῳ τῷ θεῷ.

FINIS.